A SERMON OF Hearing, or Iewell for *the eare*:

VVherein is contained a preparatiue to the hearing of the word, with ſundry leſſons of inſtruction for the eare, which who ſo hath not learned and digeſted, can neither enter into Gods temple with reuerence, nor depart with profit.

Preached at Horton in Kent, 1592. *Octob* 15.

Imprinted at Londō for Thomas Woodcocke, and are to be ſold at his ſhop in Pauls Churchyard, at the ſigne of the black Beare. 1593.

To the VVorſhipfull *Maſter Lancelet Batherſt, & Iudith* his wife; to Maſter *Iohn Brown, and the reſt of the Congregation of* Horton in Kent, grace and peace in Chriſt.

VVorſhipfull, and welbeloued, to ſatisfie the eſpecial intreatie of ſome, and for a generall benefit to you all, I haue ſet out vnto publike viewe, this Sermon of preparatiue, which lately I preached amongſt you. I know there is no worde of GOD but hath his profite, for ſo ſayth Paul, that all Scripture is profitable, but ſet 2. *Tim.* 3. 16.

this arte of hearing aſide, and all will bee vnprofitable. The ſicke man, on whome our Sauiour wrought the Miracle, though he lay euen by the poole of Bethesda, the water whereof had a ſpeciall vertue to cure all diſeaſes, yet in eight & thirty yeares could not be cured: and the reaſon was becauſe hee neither of himſelfe could ſtep in, neither was there any man to dippe him in when the Angell came downe to ſtirre the water: this is the reaſon why there are at this day ſo many vnfruitfull hearers, for that albeit mens ſoules are euen ſicke for want of knowledge, though they haue lyen at the well head and by the water of life, and had a continuall ſound of the Goſpell in their eares, yet in foure and thirty yeares this ignoraunce cannot

Iohn 5.

be

bee expelled, becauſe when the Angell of Gods will doth preach the word and ſtirre vp the water of life, they knowe not howe to moue their eares toward it. This therefore (beloued) I haue ſet down as a direction to teach men how to heare, that ſo often as the poole hereafter ſhall be ſtirred, & the word of God preached vnto you, ye may know how to vſe it to your benefite, therefore learne this Sermon, and profite by all, neglect this, and leeſe all. I haue called it a Iewell, as Chriſt called the Goſpel a Pearle; for without this Iewell you ſhall neuer finde that pearle; I haue fitted it for the eare: vnto which if ye applie it, it ſhal be an ornament to the eare, as Salomon ſayd of wiſedome, it would be as a chayn to thy neck; therefore fayle not but applie it:

Matth. 13.45.

Prouer. 1.9.

hee which ſuffered the Iewes to robbe the Egyptians of their Iewels, and when they after melted them to make a Calfe, did ſuffer vs to robbe them of their ſpirituall Iewell, let vs take heede leſt for our abuſe of the word he ſtirre vp the Iewes agayne to rob vs of this Pearle of the Goſpell, & cauſe them to riſe againe by our fall, as wee haue riſen by theirs.

God of his mercy turne our hearts, & teach vs to imbrace his word as we ought. Amen.

Yours in Chriſt,

Robert Wilkinſon.

A Iewel for the eare.

Matth. 13. 9.

He that hath eares to heare, let him heare.

BEcause (beloued) the hearing of ẏ woꝛde is so holy a thing, & holy things are not rashly to bee attempted, I haue thought good in this my enterance to lay downe a preparatiue, that we may knowe with what reuerence we are to come into the temple, with what attention to heare, desire

ſire to learne, and care to practiſe: for well I remember, that when the
Exod. 19.10. 11. Iſraelites were ſommoned to appeare before the Lorde in Sinai, they were firſt commaunded to ſanctifie their hearts, and waſh their clothes; euen as Moſes might not come neare
Exod. 3.5. the Angell till hee had put off his ſhooes, becauſe the ground was holy whereon hee ſtoode: this reaſon as nearely toucheth vs, for if the place be as holy, the exerciſe as holy, and the Lord as holie now as then, why ſhould not we come as prepared as they, leaſt comming with vncircumciſed eares and vnprepared hearts it be ſayd to vs as to him that intruded himſelfe at the wedding, *Friend, how camest thou hither not hauing on a*
Matth. 22.12. *wedding garment?* In my firſt Sermon vpon thoſe words of the prophet, *For Sions ſake I will not hold my toung*, Eſa. 62.1. I let you know what was the duety of the ſpeaker; now it commeth in good order to tell ye the duety of the hearer, for if it could any way

way concerne you to know our duety, much more auayleable will it bee to learne your owne, for a declaration whereof I haue chosen this Text, *He that hath eares to heare let him heare.* I know we are by nature curious, and euery mans humor is to regarde another mans duety before his own, euen as Peter sayd to Christ, *Master, what shall Iohn do?* To whome Christ roundly answered agayn, *What is that to thee?* as if he meant that euery man should looke to himselfe and let Iohn alone: so would I perswade you (for that ye are hearers) to learne the hearers duety, and let the speaker alone, for albeit there be such a reference between hearing and speaking, as they may not well be seuered, yet the necessitie of hearing doth more generally concerne all, for God sayd, *O earth, earth, earth, heare the word of the Lord,* but he neuer sayd, O earth, earth, earth, preach the worde of the Lord, for Aarons roabe befits not euery man vpon the earth, but euerie man

Iohn 21.21.

Ierem. 22.29.

man is bound to weare this Iewell at his eare, for *Faith commeth by hearing*, as if Saint Paul had sayd, where is no hearing there can bee no fayth: therefore Abraham spake it out of heauen, and his voyce did pearce euen the bowels of hell, *They haue Moses and the Prophets, let them heare them*: and when he sayth, *Let them*, it is more then a bare toleration, as to say, they may if they will, for it is a flat charge, because GOD therefore sent Moses and the Prophets into the World, that the worlde of necessitie should beare. There is a kinde of people that thinke the whole burden of the Sabboth to lye vpon the speaker, therefore Christ to weed out that fancie sayth likewise, *Take heede how ye heare*, to shew that there is a necessitie and an arte of hearing as wel as of speaking. These two are fitly compared to a locke and a key, for as the key openeth the locke and maketh entrance in at the dooze, so the tongue of the minister should o-

Rom. 10. 17.

Luk. 16. 29.

Luk. 8. 18.

pen

pen the eares of the hearer, that the ſpirite of knowledge and vnderſtanding might paſſe into his heart: and ſo it ſhould ſeeme that ſpeaking is ordayned to hearing, as the meanes is directed to the end, for when God had commãded that the ſkirts of Aarons roabe ſhould bee hung round about with Pomegranates of ſilke, and an intercourſe of belles betweene them, the reaſon was added, *That ſo ofte as he miniſtred in the holy place, and went in and out before the Lorde, his ſound ſhould be heard:* but walles and windowes cannot heare, therefore by all likelihoode that doctrine was intended for men; and if for men, why not for you? The holy Ghoſt deſcẽded vpon the Apoſtles not in the ſhape of heads, that they ſhould onely vnderſtand the word, nor of hearts that they ſhould onely loue the worde: but like tongues, that they ſhould preach the worde: ſo that when GOD ſent out his Diſciples with tongues, his meaning was that yee ſhoulde meete them

Exod.28.34.35

Act.2.3.

them in the halfe way with eares, and so ye see the correspondence betweene these two scriptures, how iustly they fitte and iumpe together, *For Sions sake I will not holde my tongue: Hee that hath eares to heare let him heare.* For if it be necessary that wee should preach for Sions sake, then is it as requisite that Sion shoulde heare for her owne sake.

This saying of our Sauiour, *He that hath eares, &c.* is the argument by which he doth begge attention for the parable of the Sower, to shew that the doctrine it conteyned, was both so excellent in it selfe, and so necessary for the worlde, as if a man were worthy but his eares hee could not choose but heare: and it may concerne either all in generall, because all haue eares, or the elect particularly, because they onely haue eares to heare. For the former, if there were no other reason why men should heare but this, because GOD hath giuen an eare, yet it bindeth very strongly,

ly, therefore see how GOD speaketh vnto vs euen in the fleshly instrument of hearing: Christ doth not vrge vpon vs the dignity of himselfe the speaker, neither the necessitie of the doctrine, nor the misery which befalleth to man by not hearing: but leauing all these arguments he reasoneth against vs, euen from flesh and blood, and prouoketh euen by the member and instrument of the eare, that men ought to be hearers of the word. We must not think our eares are giuen vs for worldly vses onely, to hearken after our profite, to listen to him that can teach vs a Gospell of golde, that can tickle our eares with musicke, or our mindes with vnhonest mirth, but God hath planted the eare for spirituall vses, euen as S. Iohn sayth, *Let him that hath an eare heare what the spirite sayth*: Marke wel the words, for that we should marke them he hath seuen times repeated them. *Let him that hath an eare heare*, not what the world sayth, nor what the flesh sayth, nor

Apocal. 2. 3.

nor what the diuell sayth, but what ꝥ spirit saith, that if both speak at once we should listen to the spirite, & turne the deafe side to the diuell: and if the eare bee the doore of the heart, then fitly might Dauid say, *Lifte vp your heads ye gates, and be ye open ye euerlasting doores*: *and*, not euery guest, but *the king of glory shall come in*; and what maruaile is it if the eares were consecrated to holy vses, since there is no part or member of body or soule which God hath not ordained to some spirituall ende: did GOD create the eye that it should onely bee a light to the body, and in no sorte giue light to the soule: or did he not rather principally create it, that it might tell the soule what beauty was in the visible creatures, that the soule might thereby coniecture what glory is in the inuisible GOD: did GOD giue man a mouth onely to bargaine and buy withall, or to call for the necessities of this life, or rather to sing of his testimonies and set foorth his prayse?

Psal.24.7.

O God my heart is prepared (sayth Dauid) *so is my tongue*: & thē he presently inferreth vpon it, *I will sing and giue prayse*, for what should he doe with a tongue who giueth not prayse? God hath giuen vs wit and braines, but not onely for worldly vses and deuises, not to inuent instruments of musick as Iuball did, nor workes of brasse as Tubal--Kain did, nor undermining policies as Achitophel did, but to study for heauenly wisdome as Salomon did, to meditate of Gods lawes as Dauid did: God hath giuen vs hearts and affections, and yet not to loue the worlde, but to set our affections wholly on him: in a word, there is no parte or member in soule and body which ought not as a Nazarite to be consecrate and vowed to the seruice of God: Salomon iudged those dayes to be euill dayes wherein a man could not vse his members to remember the creator, wherein the keepers shoulde tremble, the strong men shoulde bowe, they that

Psal. 108. 1.

Eccles. 12.

looke out at the windowes ſhoulde waxe darke, wherein the doores ſhoulde bee ſhutte by the baſe ſounde of the grinding, and the daughters of ſinging ſhould be abaſed, thoſe bee iudged euill dayes, as if it were as good in a manner to haue no handes as ſuch trembling handes, to haue no ioynts as ſuch feeble ioynts, to haue no eyes as blinde eyes, to bee without an eare as to haue a deafe eare: then by the contrarie, if thoſe be euill dayes wherein a man cannot vſe his members, they muſt needes bee good wherein God hath giuen a free vſe of all, ſo as it may ſeeme that God in each parte or member of a mans body, did intend ſome ſpeciall vſe for his worſhip and ſeruice, vnto which if the partes in youth were not imployed in the euill dayes they would bee fruitles and vnprofitable: will thoſe eyes which are wont to wāder & gaze after vanitie, will they in the euill dayes be taught to beholde Gods will in his word and his glorie in the creatures? Will the tongue which

hath beene inured with lying, slandering, scurrilitie, and blasphemie, wil it in the euill dayes bee taught to sound out the prayse of God? Will those eares which haue beene so accustomed with filth and folly, will they in the euill dayes be taught to heare the worde of GOD? therefore while we haue eyes let vs beholde, and *he that hath eares let him heare.* It is not onely a bare gift of nature or worke of the womb that we haue eyes, eares and tongues, but it is euen the grace of God from aboue, for in him wee liue, we moue, and haue our being: and GOD bestoweth not his graces for nothing: I say there is no member of a mans body but carrieth in it a print of Gods loue, and testimony of his grace: but aboue all the rest more specially are we beholden to him for our eyes and eares, for that by these two as by a chanell the knowledge of God is conueyed into our soules, for by the eye wee come to the naturall mans diuinitie in surueying the creatures,

Act. 17.28

tures, because as Paul sayth, *The inuisible things of God, that is, his eternal power and Godhead are seene by the creation of the world*, if they were seen by the creation, then our eye is our Schoolemaster to bring vs to the knowledge of the creator: but that knowledge is vnperfect as the glimmering of a light, but by our eare more specially and expressly we attaine to the knowledge of Gods reuealed will, so ỳ God neuer cõmeth so neare a mans soule as when he entereth in by the doore of the eare, therefore the eare is a precious member if men knew how to vse it: and better were it to loose a better member then to want it; if a man loose an eye, an arme, or a legge, he iudgeth of himselfe as of a cripple, vnworthy to liue among men, & fit for no place but for a spittle, & yet these are but maimes in the body: but if God take away the vse of hearing, it is a signe hee is angry indeede, and threatneth a famin to the soule, for the soule feedeth at the

Rom. 1. 20.

eare,

eare, as the body by the mouth, therfore better loose all then loose it. Our Sauiour Christ sayd, *If thy right eye cause thee to offende plucke it out, if thy right hand cause thee to offend cut it off*, but he neuer sayd, if thine eare offend thee stoppe it vp, for there is a greater vse of it then of hands or eyes, for a man may want his hands and haue fayth, or his eyes and haue fayth, but hardly can hee want his eares and haue fayth, for *Fayth commeth by hearing*, not by seeing, or feeling, but it entereth in at the eare, and so sinketh downe to the heart: therefore *he that hath an eare let him heare what the spirit sayth*, and consider that God therfore gaue the eare, that men should profite by hearing, euen as he bestowed his talents that the Factors should gayne and profite by them: we are Gods Factors, and our members are his talents, the eye is a talent, the tongue is a talent, and the eare is a talent, for this benefite a Christian hath, that the righteous *Math.* 5.29.30

Mammon is portable, though the vnrighteous bee not, for whereas the men of the world haue no wealth but in their chests and barnes, the righteous carie theirs about them in their soules & bodies, for euery member is a talent, which being faithfully and wisely employed, there is a treasure layd vp in heauen for the soule, but being not employed, there is a day of reckoning when euery man according to the talent of grace bestowed on him shall be bound to yeeld an accompt of his stewardship, euen of our eyes, our tongues and eares, whereof we make so slender a reckoning; at that time it will smally auayle vs to say, I employed mine eares to earthly vses, for then it will be sayd to vs as to him ẏ buried his talẽt in the earth, *Go take him, bind him hand and foote:* then shal those hands be chayned with fetters, which by example of their painefulnes refused to glorifie God, then shal those eyes be affrighted with horrible and gastly visions, which in the

the creatures woulde neuer beholde the glorie of GOD, then shall that tongue be tormented with vnquenchable flames which neuer sought to set forth ꝑ prayse of God, & then shal those eares be filled with yelling, with howling, and gnashing of teeth, which neuer regarded to heare the word of God: therefore whosoeuer bee bee to whome God hath giuen an eare let him heare.

But what is that which Christ sayth: *He that hath an eare to heare*: as if there were an eare which were not to heare; we are to vnderstand it as a note of speciall difference, for though all haue eares, yet all haue not eares to heare: but as there is a kinde of idle or Idoll Pastors which haue mouthes and speak not, so there is a kinde of idle hearers which haue eares and heare not, which sit in their seates as Images in the glasse windowes, bending their knees, lifting vp their hands, and casting vp their eyes, yet after so many yeares, and so

many masses had neuer the honesty to giue one Amen: only this difference there is, that whereas the Saints in the glasse windowes keepe out the winde, these fruitles hearers possesse the places wherein they doe no good at al: And let it not seem strange that there should be eares which are not to heare, for Paul sayth of the Iewes, that *God had giuen them a spirite of slumbring, eyes that they should not see, and eares that they should not heare,* Rom. 11.8. because they had the instrument but wanted the right vse, for onely those may be said to be eares to hear which first by our selues are vowed, & then after by the spirite of God are sanctified to ẏ holy vse: so that Christ speaketh especially to the Children of the Church, for they only haue sanctified and prepared eares. This therefore (beloued) is that we desire to learne how to prepare & prouide our selues, that we may bring eares to heare, & heare with profite, least wee depart from the Church, as the fiue foolish virgins from the gates of heauen, as

good not come, as come for no good; therefore the first thing I am to exhort you is, that wee may come together, for though priuate prayer be not vnprofitable, and familiar exhortation want not his vse, yet our meeting together hath a speciall blessing promised to it, by him which sayd, *Where two or three are gathered together in my name, there am I in the middest of them*: and indeede our hearing presupposeth comming, for we cannot heare together except wee come together, therefore Dauid set comming first, and hearing after, and said, *Come children and hearken, and I will teach ye the feare of the Lorde*: so say I to you, first come and then hearken, let it be with you as with Dauid, who reioyced when they sayd, *Come let vs go into the house of the Lorde, because one day in Gods Courtes is better then a thousand elsewhere*, & who had not rather be a doorekeeper in the house of God, then to dwell in the Tabernacles of wickednes? Consider what spi-

Matth. 18.20.

Psal. 34.11.

Psal. 122.1.

rite

rite was in Dauid, when he sayd, that the Sparrow & Swallow were blest, because they might lodge their young so neare the Altar, as if a poore bird were to be enuyed for her nest: or rather to teach men that they ought to prease as hard to touch but the walles of the temple, as shee that desired to touch but the hem of Christs garmēt and that if any one should say, *Come let vs goe into the house of the Lord*, men ought be as ỹ Curteines in the Tabernacle, whereof but one being drawen, all ỹ rest did follow after; the Cēturion boasted that he had such seruants as if hee saide to one, come, hee comes, & yet he called thē but for his own priuate profit, but God a greater master thē the Centurion saith come, yea & calleth vs for our owne profit, & yet we come not: nay euery creeping worme will put vs to shame and condemne vs, for GOD spake but the worde, and the grasse-hoppers came, yea & catterpillers innumerable; but God hath spoken to vs many wordes,

*Matth.*8.9.

*Psal.*105.34.

and

and yet our number (God knoweth) is numerable enough: (ther is a kind of caterpiller that commeth to the Church, a sacrilegious vermin, deuouring holy thinges, which liue by the sweete that they sweat not for, but they come vnsent for, for God neuer spake to them, neither doe I commẽd their diligence in comming, for a blessed thing it were if God would send a west wind to blow them into the sea:) but I speake of those poore creatures whome God neuer calleth but they come and are obedient, and their obedience ascendeth vp to heauen, and from heauen is descended back again to condemne our disobedience, for from heauen God spake it, that the Oxe could come to his owner, and the Asse to his masters cribbe, but Israel Gods owne people would not vnderstand, nor come: O therefore all yee that are Gods people come and hearken; and take his lesson withall, that ye yeeld not to come as Peter yeelded to forgiue his brother, seuen times & *Esay.* 1. 3.

then

then ha done; for I say vnto you, not seuen times but seuentie times seuen times, yea so often as the seuenth day shall come vpon you come and hallow it. The Athenians came to hear Paul, but it was for nouelty of his doctrine, as there may be in this place who are come to heare the Sermon onely because it is new and strange to haue a preacher, but when preaching shall waxe stale they will not heare the voice of ỹ charmer charme he neuer so wisely: these men for a brunt are very deuout, as hee who receiued the word in stonie ground, reioycing at the first, and hearing it with ioy, but that ioy endured but a while, for his zeale possessed him like an ague, very hot for the time, but when the fit was ouer, hee fell to his olde byas, as the dog to his vomit. Remember what Dauid sayth, *Blessed are they that dwell in Gods house.* The Church of God is not like an Inne, for once or twice to sojourne in, but it is to dwel in, and dwelling is a continuall abiding,

Act. 17. 21.

Matth. 13. 20.

Psal. 84. 4.

ding, we must haue our hearts there, our treasure there, and bring our children there as the Swallow laies her young by the Altar: in a word, we must altogether dwell there, that at what time soeuer Christ shall come he may finde vs in the temple and not in a tauerne, in the house of prayer, & not in a denne of theeues. We neede not say (beloued) as Peter sayd, *Let vs make vs three Tabernacles*, for God hath built vs a Temple and Tabernacle to our hands, onely let vs bring ready affections and say, Bonum est esse hîc, *it is good for vs to be here*: which if with assiduitie and diligence ye shall performe, then will I say of you as Dauid of himselfe, *The zeale of Gods house hath eaten you vp*: but if ye faynt and waxe colde, I must say that ye haue eaten vp your zeale, therfore in the name of God let vs come with diligence, Gods liberalitie calleth for diligence at your handes; hee who of all the trees in Paradise did aske for himselfe but one, of all the

Matth. 17. 4.

Psal. 69. 9.

vayes

dayes in seuen asketh yee but one, if ye will giue another he will accept it as a freewill offering, but fayle not to giue him one, and pay it faythfully, who of his owne doth aske but one so sparingly. I know what will be your excuses, ye haue married a wife or bought a yoke of Oxen, therefore yee cannot come, but deceiue not your selues, for these are no excuses: shall a wife keepe ye backe from following Christ: yet better it were for man to be alone then to haue such a helper: What though Adam sayd, *Man shall forsake father and mother to cleaue to his wife*, yet Christ sayd, *A man must hate father and mother and wife, to come to him.* But will yee pleade that ye haue bought a yoke of Oxen: Postponetur Deus bouibus qui nos æquauit angelis sayth an olde writer: Will ye set God behinde your Oxen who hath made you equall with Angels: These things are good, but in their order and due place, but seeke ye first the kingdome of GOD and the righte-

Gen. 2. 24.

Luk. 14. 26.

righteousnesse thereof, and then let wiues and Oxen follow after: for euen our necessary businesses and lawfull affayres if they hinder vs from Gods seruice are turned into sinne, euen as the pure waters in Egypt were turned into blood. If lawfull businesses may not hinder our comming to the Church of God, then much lesse may idle sports and vnlawful games detaine vs, if bargaining and wiuing may not excuse vs, much lesse will piping and daunсing: the Sabboth is a day of holy rest, not of vnholy ryot: the Israelites might not gather their Manna vpon it, and may wee rume a ryoting vpon it? What woulde they do to them whome they finde prophaning Gods Sabboth with drunken delightes, who stoned him to death whome they founde but gathering sticks. But this is the corruption of our nature, euery idle sport prouokes vs to sacriledge, to robbe God of his Sabboth, and sacrifice it to the diuel: Diabolus te vocat & venis, mundus te vocat

Exod. 16.26.

Numb. 15.26.

vocat & venis, caro te vocat & venis, cultus Dei te vocat & non venis, sayth an ancient father, The diuell calleth by temptation and ye yeelde to it, the world calleth and yee listen to it, the flesh calleth and ye come to it, but the worship of God calleth & yee care not for it. Diogenes on a time to trie the nature of the Athenians, disguised himselfe vnhandsomly, daunced rudely, & set his voice to sing ilfauouredly, and the people came flocking about him: behold (sayth he) the nature of this people, so ofte as I tooke vpon me to speake of an honest life or vertuous conuersation, they passed by me as a visited person, and left me alone; but nowe I frame my selfe to make sporte like a foole, they like a flock of fooles come preasing about me; there is nothing that choakes mens zeale so much as that they hunt so greedily after the vanities of the world, neither was there any reason why Esau was prophane but because hee was a man of the field, for while he was hunting

for

for Venison abroad; Iacob catcht vp the blessing and birth-right at home, euen as often times it falleth out that while Gods blessing is a dealing in the Church, the people are reuelling and roring in the streete; therefore come to the Church and God wil blesse you. Gen. 25. & 27

When ye haue obtained of your selues to come, the next thing is to performe attention, for Dauid sayth not, Come children and heare, but Come and hearken: and if hearing were enough to sanctifie a Sabboth day, then might ye driue in your oxen too, for they can apprehend an outward sound as well as ye, but though they haue eares, yet haue they not eares to heare. In the Scripture hearing and hearkening is all one, & our hearkening it is Opus animi non auris, as one sayth, A worke of the minde, and not of the outward eare, a diligent obseruing in the minde of that which is said, therfore the Grammarians doe fitly signifie attention

vnder the word Animaduertere, vt animum aduerteremus non aurem, that wee should not onely turne our eares but set our minde to it: but that can a beast neuer doe because hee hath no minde, and hee that bringeth his eares to Church and leaueth his minde at home, hee commeth like a beast. Our attention hath fiue great enemies; ꝑ first is a straying thought, when all the powers of our soule should wayte vpon the voyce of the preacher, then are our mindes in our Coffers, or in our Pastures: wherefore pray for a stayed heart. The second is a wandering eye, gazing after euery picture, vpon euery Moat or Flie, and rolling vp and downe in euery corner, for as Salomon sayth, *The eyes of a foole are in euery corner, but a wise mans eyes are in his head,* that is, they are stayed and fastened where they should. The thirde is a needlesse shifting and stirring of the body, a fumbling with the handes, a shuffling with the feete, a rising and re-

The enemies of attention.

Prou. 17. 24. Eccles. 2. 14.

remouing from place to place when there is no cause to prouoke vs: and let it not seeme straunge that these small trifles should hinder our attention, for euen the little birds of the ayre did pick vp the seede of the word, least it should take roote and go down to the heart. The fourth is an vnreuerent talking and vnciuill laughing in the Church, as if the Temple of God were a place of mart or exchãge, where euery man might single out his companion, and freely discourse De omni ente & non ente, of euery matter and occasion ministred, these are they that make the Temple of God a den of theeues. The fift is a secure and senceles sleeping, for some there bee who are no sooner in their seates but their hearts are asleepe, as if they came to see visions, and looked with Iacob to see the Angels going vp, when as they might as well see Eutichus falling downe: therefore quicken your sences, rouze vp your dulnesse, and remember him which Luk.8.5. Act.20.9.

Matth. 26. 40. sayd to his Disciples, *Could yee not watch with me one houre?* To these fiue ye may adde (if ye please) a sixt, which of all the rest is most scandalous and offensiue, and that is a shameles departing out of ꝑ Church, and violent breaking from the congregation, wherein a man doth as it were openly protest, that he is exceeding weary, and hath but too much for his money, so that Ioseph was neuer more willing to depart out of prison then he out of the Church, nor Simeon better content to die, when he sayd, *Lord now lettest thou thy seruant depart in peace.* But such men can hardly departe in peace, for seldome it is when they leaue not behind them, both the Grace of our Lord Iesus Christ, and the peace of God which passeth all vnderstanding.

After attention is required remembrance, to lay it vp in the storehouse of our memory, for what auaileth it to be attentiue for the time, and so soone as we are gone to forget all,

to

to suffer the birds to pick vp the seede which Christ had sowen before. S. Iames compareth such a man to one beholoing his face in a glasse, who goeth his way and forgetteth immediately what maner of man he was: and fitly are such eares resembled to a sieue, which while ye dip it in the water receiueth it in at a thousand holes, but take it vp, and the water runneth out faster then euer it came in: so is it with forgetfull hearers, they mark attentiuely, conceiue presently, and for the time are touched inwardly, but the next toy driueth all out agayne, but *Blessed are they that heare the word of God and keepe it:* it should seeme that Peter carried such a sieue in his head, else how could the diuel haue sifted him as wheate, for no sooner had Christ forewarned him that he would forsweare him, but the diuel sifted that word out of his eares, and he forgat it, & so not remembring the wordes was the cause of Peters apostasie, for so soone as hee remem-

Iam. 1.23.24.

Luk. 11.28.
Luk. 22.31.

ded the words, the text sayth *He went out and wept bitterly*: therefore let vs not onely heare but remember too, for that spirite which sayth *O my people heare my law*: Psalm. 78. 1. sayth, likewise, *My sonne forget not my law*, Prou. 3. 1. Therefore God prescribed helpes of memorie to the Israelites, commanding them to bind his words vpon their hands for a signe, that they should be as frontlets betweene their eyes, that they should write them vpon the postes of their houses, and on their gates, and in a word, that they should vse all helpes agaynst forgetfulnesse, for that was Gods meaning and no more: and if wee seeke for a helpe indeede, then conference is the help, when a man is delighted to talke of that at home which hath beene spoken at the Church, for it may be that that will pearce into the head at a second repeating, which at the first reporting would not, euen as a nayle may be driuen in at a second or third stroke, which could not at the first,

Deut. 6. 8. 9.

and

and indeede it is Gods commaundement to the Israelites, that they shuld talke of his law among their children, when they were in their houses, whē they walked by the way, as also at their vprising & downe lying: therfore let vs think ẏ this charge concerneth vs likewise, and say with Dauid, *Our tongue shall talkē of thy righteousnesse all the day long*, that at what time soeuer Christ shall come he may find vs talking of his testimonies, as when he ouertooke his Disciples walking to Emaus, he found them communing of his death and passion. After attention and memorie the last & chiefe poynt is to lay it to the heart, for God especially respecteth the heart, and if that be wanting he misseth it at the first, and sayth, *This people honoureth mee with their lippes, or with their eares, but their heart is farre from me.* It is a small thing to remember onely what was sayd, it is but a signe of a good memorie at the best, & if that be sufficient, then let the diuel come into the

Psal.72.24.

Luk.24.14.15

Esay.29.13.

Temple too, for hee hath memorie more than enough, to quote any scripture against Christ, or whosoeuer shal encounter him, and many hypocrites which hang vpon the Church, haue a certaine swimming in their braine, a speculatiue diuinitie, by which they can holde talke at a table, to discourse of any poynt in religion, or course out a controuersie to the proofe, but God is not serued with wit and memorie, therefore he sayth further, *Thou shalt lay vp these wordes in thy heart and in thy soule.* To lay Gods worde to the heart is to take hold of it by the hart, and applie it to the conscience, as when we heare of Gods mercy to bee rauisht with ioy, when wee heare of his iudgements to bee stricken with feare, when we heare of his promises to rise vp in hope, when wee heare of our sinnes to repent and loath our selues, when we heare of Gods righteousnes to amend and reforme our selues. This is laying of the word to our heart, and thus did Mary when

Matth. 4.

Deut. 11. 18.

she

she heard what straunge thinges the shepheards reported frō the Angels: Saint Luke saith, *She kept all those sayings and pondered them in her hart.* Luk.2.19. A speciall helpe to this is an often reuoluing & meditating in our mindes of that we haue heard, for Dauid did not onely talke of Gods testimonies amongst his friends, but being alone likewise did meditate of his law, for so he sayth, that in Gods lawe was his continuall meditation, and that both euening and morning, & seuen times in a day, and all the day, and it hath beene the practise of Gods Saints from time to time, to enter into continuall meditation of his mercy and of his iudgements. It is commended in Isaac that euery euening he went out to meditate: in the lawe those onely beasts were cleane which chewed the cud, by which was figured a spiritual meditating and ruminating of heauēly things, & it is the cause of much vncleannesse in mens liues, and of much iudgement vpon the worlde, because Gen.24.63. Leuit.11.7.

they

they meditate not of Gods waies. Indeede sayth the prophet, *The Harpe and Violl, the Timbrel and pipe, and wine are in their bankets*, but ye works of God they consider not, *Therefore hell hath enlarged it self and opened her mouth, and they that reioyced shall goe downe into it*: and so saith the Prophet Ieremie, *That the whole land is fallen into desolation because there is none that considereth in his heart*: Therefore in the name of God (beloued) let vs prepare our eares and our hearts, that wee may first heare, then remember, and last of all lay vp the word in our hearts, for this is ye right hearing, and he that heareth hath not onely eares, but eares to heare, I would ye did consider that euery man by his obedience in this regarde is iudged of what flock he is, for so saith Christ, *My sheepe heare my voice*: so that if a man bee desirous to heare, then straight hee is iudged to bee of Christs flocke: but if the word be vnsauourie, and breede no delight in his heart:

Esay. 5.12.14.

Ierem. 12.11.

Iohn 10.27.

heart: it is a shrewd presumption that that man is a Goate: And great reason wee haue to delight in Gods voyce, for there is no word proceeding out of his mouth, but it sauoureth of mercy and saluation to the soule, for so the Church testifieth of Christ, that his lippes are like Lillies dropping downe pure Mirrhe, and howe then shoulo God indure our contempt who preferre the diuel before him? Naye God will endite vs not onely of contẽpt but of mockery too, for if we shal beseech God to supply the meanes of hearing, and send downe a Prophet amongst vs, and when that Prophet commeth, shal shut our eares agaynst him, what is that but a mocke? Beside what an vnreasonable thing is it, that we should desire God to hear vs, who could neuer vouchsafe to heare him, if we stand in any neede of God how clamorous are we and importunate vpon him: Heare my prayer O Lord, bow downe thine eare vnto my supplication, and why hidest thou thy face

Cantic.5.13.

face and forgetteſt all our affliction, and if God ſeeme but a little to delay vs, how haſty are we vpon him, Come Lord Ieſus, come quickly, and make no long tarying O my God, and O God make haſte to help vs, but whē God ſpeakes to vs there is none that turneth his eare, as if we had him in a ſtring, that he were bound to vs and not we to him: therefore it ſhall come to paſſe that we ſhall pray and he ſhall not heare vs, for ſo he threatneth, *Because I haue called and ye refuſed, I will alſo laugh at your deſtruction and mock when your feare commeth, when your feare commeth like a ſodaine deſolation, and your deſtruction like a whirl-wind, when affliction and anguiſh ſhall come vpon you, then ſhall they call vpon me but I will not anſwere, they ſhall ſeeke me early but they ſhall not finde me, becauſe they hated knowledge.* God ſhall take from you either the preaching of the word as he threatneth by Amos, *I will ſend a famine into the land, not a famine of bread, nor thirſt for water but*

Prou. 1 24,26, 27,28,29.

Amos 8. 11.

of

of hearing the word of the Lord: Or God shall take from you the preacher of the word, when ye shall runne from coast to coast, and shall finde none to preach peace vnto your consciences, or at the least God shall take away the giftes of the preacher because of the hardnes of your hearts. It is a notable obseruation of Saint Gregory, that God dooth sometime multiplie his gifts and his spirit vpon the preacher because the hearer is desirous to learne, and sometime againe hee doth take away his giftes and his spirite from the preacher euen for a plague & iudgement vpon the people, because they neither desire to heare nor care to learne, therefore doe yee prepare your hearts and eares to heare, and I doubt not but God will multiplie his spirit & send a blessing vpon these my labours. And of this let me aduise you before hand, that no one of you at any time presume to set his foote within these walles, who first setteth not downe with himselfe to practise

in

in his life, what here he heareth with his care. Some come not to haue their liues reformed, but to haue their eares tickled as at a play: some come for nouelty, some for fashion, some to sleepe, some to see, and some to be seen, but few to practise, but let these things bee farre from you. S. Iames sayth, that hee deceiueth himselfe who is only a hearer of the word and not a doer, for Gods word is a leuen, whose nature is to turne the whole lumpe into his owne nature, to season and make it like it self, as whē ye haue heard a Sermon of humility to shew forth the fruit of that Sermō in your liues, when ye haue heard a Sermon of repentance to be stricken in heart with a feeling of your sinne, when ye haue heard of Gods iudgements against blasphemie, couetousnes, lying, stealing, agaynst vsurie or prophaning of the Sabboths, euery man to set down with himself, I will surely purge my selfe of this and that corruption, then may wee say of you;

Iam. 1. 22.

ye

ye are our Sermō, as Paul saith of ỹ Corinthians, *Ye are our Epistle*: when whatsoeuer doctrine hath flowed out of our mouthes doth spring vp as freshly in your liues: let vs therfore say with Dauid, *O Lorde prepare the hearts of this people vnto thee*, sende downe thy holy spirit into our hearts & into our eares, gouerne vs when we come to heare, for Paul may plant, & Apollo water, but thou must giue increase, and in vaine shall the voyce of the preacher beate vpon the doore of our eares, vnlesse thou fill our hearts with thy spirit, which we beseech thee for thy Sonnes sake to performe, to whome with thee and the holy spirite be ascribed al kingdome, power and glory both now and for euer. Amen.

2.Cor.3.2,3.

1.Chron.29.18

FINIS.